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has for its object the variations of passages of the Bible with those quoted in our Chronicle, and also in the Babylonian Talmud. The next chapter treats of the sources of which the compiler of the Chronicle made use; they are the older Midrashim, then the books mentioned in the Bible now lost, Josephus, Sirach, the Book of Jubilees, and non-Jewish historical books. Here our author shows very little sense of criticism. If the compiler of our Chronicle made use of Josephus, he could not have had at his disposal the lost books mentioned in the Bible. Next follow chapters concerning the history of Edom, Aram, Philistia, Assyria, and Persia. The following chapter refers chiefly to the history of the text of the *Seder Olam*, where also some MSS. are described, chiefly the one in the Bodleian, and another in the Royal Library of Munich, and many which the Yalqut Shimoni had at his disposal, and, finally, commentaries on the *Seder Olam* now lost, which existed in the eleventh century. The twentieth chapter is a criticism upon Zunz concerning the *Seder Olam*. Next comes the question of the commentary by the famous R. Elia Wilna. In all these chapters a great knowledge of Talmud, Midrash, and of later literature is displayed; indeed, the verification of M. Ratner's quotations would take months. We hope that he will publish soon the second part of his work, viz., *The Text of the Two Versions of Seder Olam*.

A. NEUBAUER.

Studien zum Buche Tobit. Von Dr. M. ROSENMANN, Berlin, 1894.

THE enigmatic apocryphal book of Tobit has been left untouched by critics since 1879, when Professor Nöldeke wrote an exhaustive article in *Monatsberichte* of the Academy of Berlin, on the occasion of the publication of the Aramaic text of it. It appeared that the last word had been said concerning this charming apocryphon. But it seems that this is not the case, for a young student points out in his monograph as above (apparently a doctor's dissertation) facts in this book not noticed by predecessors. After a short introduction, dealing chiefly with the bibliography concerning Tobit, our author treats, 1, of the marriage of agnates which occurs in Tobit, known from Num. xxxvi. 6, and one which is also the object of the book of Ruth. Dr. Rosenmann concludes that, since the Pharisees never, even in theory, mention this custom in the Talmud, and, in addition to this, that the *Megillat Taanit* mentions the abolition of it, and since the Pharisees

arose in the time of John Hyrcanus (136 to 105), the book of Tobit could not have been written earlier than the first century B.C. 2. Next it is pointed out that Noah is called a prophet, just as in the book of the Jubilees, and that he did not marry a foreign woman; her name is not given, but is mentioned in the Jubilees as Enzareh. No conclusion as to the date of Tobit's parallel passages (iv. 13-15) is given. 3, treats of the destruction of Nineveh; 4, deals with Tobit's view of Leviticus xix. 13^b, 17, 18. 5. The next part is instructive concerning the formalities of betrothal, from which the conclusion is drawn that Tobit must have been written between the post-biblical epoch and the Talmudic period. What was the approximative time for the former and the latter? The sixth part treats of iv. 17, viz., the putting meals on the tombs, the opinions of most interpreters are discussed. 7. Next comes a chapter on the eschatology in Tobit, from which our author finds that Tobit knows only of one destruction of the Temple, that of Nebuchadnezzar; he mentions the ten tribes, who will return without a Messiah, and makes no allusion to a resurrection, which excludes the possibility that the book is a product of the schools of the Talmud, more especially since Aqiba says that the ten tribes are lost for ever. The concluding chapter is devoted to the Greek recensions A and B, of which A is the older, while B is a paraphrasis composed in the second century B.C. Our author has forgotten to give the date of the book of the Jubilees, which the author of Tobit seemed to know, and also whether the original of Tobit was Hebrew or Greek, for in the latter case the refutation from Talmudic sources would vanish.

A. NEUBAUER.

"Light of Shade and Lamp of Wisdom," being Hebrew-Arabic Homilies, composed by NATHANIEL IBN YESHÂYA (1327). Described, annotated, and abstracted by Rev. ALEXANDER KOHUT, Ph.D. New York, 1894, etc.

THE description of this interesting work of a Yemen Rabbi forms the second part of the "Studies in Yemen-Hebrew Literature," published as the Fourth Biennial Report of the Jewish Theological Seminary Association in New York. This institution deserves all praise for having followed the example of the Rabbinical schools of Breslau, Berlin, Budapest, Vienna, and Ramsgate, in adding to the annual reports an essay on Jewish literature. Paris and London, we hope,